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FORMS OF PRAYER,

PROPER TO BE USED

BEFORE, AT, *and* AFTER

THE RECEIVING OF THE

HOLY SACRAMENT.

Some of which may be fitly made Uſe of upon other OCCASIONS.

To which are added,

Some MEDITATIONS, proper to excite a Holy and Devout Frame of Mind:

AND ALSO

A ſhort Account of the End for which the Holy Sacrament was inſtituted.

The NINTH EDITION CORRECTED.

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Printed for W. GINGER, near the *King's School, Weſtminſter:*

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This Book is alſo printed in 8vo. to bind up with the Common Prayer.

BRITISH MUSEUM

THE PREFACE.

AMONG *the many* Endeavours *that have been uſed to check the* Impieties *of the preſent age, there is nothing, perhaps, has been found more* ſucceſsful, *than the diſperſing of thoſe* Excellent *Tracts that have been written of late Years, by ſeveral worthy Members of our* Church; *who laying aſide unneceſſary* Speculations, *and what St.* Paul *calls* Vain Janglings, *have, out of a Zeal for the Glory of God and the good of Souls, employed their Time and Pains in writing* Practical *and* Uſeful *Treatiſes, which having been ſcattered up and down in great Numbers by Perſons* Charitably *diſpoſed, God has been pleaſed to bleſs the* Seed ſown, *and there is great Reaſon to believe, that in Time it may produce a very* plentiful Crop.

The Compoſer of thoſe Prayers, animated (he will not ſay, with an equal Zeal, *but) with as* ſincere *a Deſire to* promote *the Intereſt of Religion, has flung in his* Mite, *in hopes*

that these Prayers may fall into the Hands of some *People who may find a real* Benefit *and* Advantage *by them.*

It is not intended that this little Manual *should any way* interfere *with the* Public *Prayers, or* derogate *in the least from our* Excellent Liturgy; *every Part of which is so admirably suited to the Purposes of Religion, that perhaps it will be no* Digression *from Truth, to say, (notwithstanding the cold Reception* our Service *has met with from some Men, through their unhappy* Prejudices *and* Mistakes) *that better* Prayers have not yet been thought of: *But what is chiefly aimed at by Publishing these Devotions, is to assist the good Christian in his* private Retirements, *both before and after receiving the Holy Sacrament, and to furnish him with proper Prayers* to fill up *those vacant* Spaces *which must necessarily be in every Communion, especially where the Number of Communicants is great; that so he may not only come to the Lord's Table with due* Preparation, *but employ every Minute of his Time there to* Holy *and* Religious Purposes.

There is no one ('tis hoped) *will think a*

Work

Work of this Kind unneceſſary, *becauſe there are already* extant *ſo many Prayers for the Sacrament. In this* frozen *and* benummed *Age, where* the Love of many is waxen cold, *there is need of all the* Endeavours *that can be uſed to* warm *Men's Affections, and to inflame their Minds with a* true Spirit *of Devotion: and ſince there is ſuch a* Variety *in the Judgments and Opinions of Mankind, it can be no Diſſervice to Religion, to multiply Books of this Nature. The greater the* Choice *is, the more eaſily will every one furniſh himſelf with ſuch Prayers, as he finds moſt apt to excite his Devotion.*

May God of his Infinite Mercy bleſs *this and all other Endeavours for keeping up, not only the* Form, *but the* Life and Power *of Godlineſs; that in our* Addreſſes *to him, we may not offer the* Sacrifice of Fools, *but pay him the Duty and Homage of* Reaſonable Creatures.

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FORMS OF PRAYER

PROPER TO BE USED

BEFORE, AT, *and* AFTER

THE RECEIVING OF THE

HOLY SACRAMENT.

Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup, 1 Cor. xi. 28.

A Prayer to be frequently uſed the Week preceding the Sacrament; and may properly be added to our Devotions the Morning we Receive.

O MOST gracious and merciful God, who out of thy infinite Love and tender Compaſſion to Mankind, didſt ſend thy only beloved Son into the World, that all who believe in him, ſhould not periſh, but have everlaſting Life! I adore and praiſe thy great and glorious

Name for the wonderful Manifeſtation of this thy unſpeakable Love. And I acknowledge with all Thankfulneſs the amazing Condeſcenſion of our Lord and Saviour Jeſus Chriſt, in ſubmitting willingly to a cruel and ignominious Death upon the Croſs for us miſerable Sinners; that he might make us the Children of God, and exalt us to everlaſting Life. And ſince he has appointed a holy Feaſt to be kept by all his Diſciples and Followers, as a perpetual Memorial of what he has done and ſuffered for us; grant that I may commemorate his unſpeakable Love with ſuch pious and devout Affections, as are ſuitable to ſo holy and divine an Inſtitution.

O Lord! I acknowledge, that I am not worthy of the daily Bread, with which thou feedeſt me, much leſs to be a Partaker of that Bread of Life, which thou haſt given to be the Food and Nouriſhment of our Souls. My Sins are ſo many, that they may juſtly cauſe me to tremble, when I appear before thee: But O moſt gracious Father, preſuming upon thy infinite Mercy and Goodneſs, and the many gracious Promiſes

Promiſes thou haſt made in Chriſt Jeſus to the returning Sinner, I preſent myſelf before thee at this Time, humbly beſeeching thee for his Sake to pardon all my Sins, which make me unworthy to appear before thee, and to admit me to thy Holy Table, that I may there commemorate the Love of my bleſſed Saviour with moſt devout and ardent Affections, and be made a Partaker of thoſe exceeding Bleſſings, which his meritorious Death hath purchaſed and procured for me.

O Lord! diſpoſe and prepare my Heart for a devout and worthy receiving of the bleſſed Sacrament. Grant, that I may come to thy holy Table with ſuch a Sorrow for my paſt Sins, and ſuch ſincere Reſolutions of Obedience for the Time to come, that I may with a reaſonable and well grounded Faith hope to have there applied to me the great Benefit of that Grace and Forgiveneſs, which was purchaſed for us by the Death and Sufferings of our bleſſed Saviour.

O Lord! raiſe my Deſires above the Things of this World, and give me a Heart free from.

from all the Pollutions and Defilements of it. Root out of my corrupt Nature all Pride and Envy, all Prejudice, Hatred and Ill-will, and whatsoever is contrary to a truly Christian spirit; and endue me, I most humbly beseech thee, with a devout and serious Temper of Mind, and with such Meek, and Charitable, and Humble Dispositions, as become those, that presume to appear at thy holy Table.

O merciful Father! I am a weak and frail Creature, and can do no good Thing without thee: O do thou strengthen my Weakness, and help my Infirmities; and enable me by the Assistance of thy blessed Spirit, to bear up under all the Trials and Difficulties and Temptations of this mortal Life. And grant that by a due Commemoration of the Death and Passion of my blessed Saviour and Redeemer, and a right Performance of this and all other religious Duties, my Faith may be more and more strengthened, my Hopes enlarged, my Charity increased, and my Soul so entirely united unto thee, that nothing may be able to separate me from thy Love in Christ Jesus; but that after I have served

ſerved thee faithfully in this Life, I may dwell with thee in thoſe Regions of everlaſting Bliſs and Happineſs which thou haſt prepared for thy faithful Servants, through the alone Merits and for the ſake of thy beloved Son Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup, 1. Cor. xi. 28.

A Prayer before Examination: Taken for the moſt Part out of Biſhop KEN's *Expoſition of the* Church-Catechiſm.

O Thou great Searcher of Hearts, who art thoroughly acquainted with all our Ways, and in whoſe Sight all Things are naked and open; help me ſo impartially to judge and condemn myſelf; ſo humbly to repent, and beg Pardon, that I may not be condemned, when I ſhall appear at thy Tribunal, in the great and terrible Day of the Lord Jeſus.

Give me Grace, O Lord, to ſearch every Secret of my Heart; that I may leave no Sin

Sin (if poſſible) unrepented of: Fill my Eyes full of Tears of Love, that with thoſe Tears I may lament all the Indignities I have offered to thy Love.

But alas! after the moſt ſtrict Examination we can make, who can number his Iniquities? Who can tell how oft he offendeth? O cleanſe me therefore, I beſeech thee, from all my ſecret and unknown Tranſgreſſions.

If we ſay that we have no ſin, we deceive ourſelves, and the Truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all Unrighteouſneſs.
1 JOHN, i. 8 9,

A Confeſſion of Sins, to be uſed in the Time of Preparation for the Bleſſed Sacrament, and at other Times of Humiliation.

O Moſt Great and Glorious Lord God, Juſt and Terrible in thy Judgments to all obſtinate and rebellious Sinners, but of infinite Mercy

Mercy to ſuch as truly repent and turn unto thee; look down, I beſeech thee, with the Eyes of thy tendereſt Pity upon me, a vile and ſinful Creature, who with great Humility of Soul and Body do now preſent myſelf before thee, acknowledging that I am not worthy to lift up my Eyes to the Throne of thy Glorious Majeſty. O Lord, my Sins are ſo many, and ſo great, that it is owing to thy infinite Goodneſs and Mercy, that I have now an opportunity of humbling myſelf before thee, and begging Mercy for my Soul, which, I confeſs, has greatly ſinned againſt thee.

I acknowledge, O my God, that thou haſt, by innumerable Inſtances, manifeſted thyſelf to be a moſt kind and indulgent Father; but alas! I have abuſed thy Goodneſs and made very ungrateful Returns for thy exceeding Kindneſs and Mercy. Inſtead of loving and delighting in thee, and paying thee a filial and chearful Obedience, I find in myſelf many Times a great Proneneſs to offend thee, and a great Backwardneſs and Indiſpoſition to do thoſe Things which thou requireſt of me.

O Lord! I lament and bewail the wretched Corruption of my Nature, most sorrowfully confessing before thee, that there is in my foolish Heart too great a Desire after the Things of this World; too great a Fondness for the Profits and Pleasures of it: and though I am fully persuaded, that it is my Happiness and Privilege, as well as my Duty to love and serve thee, yet I am very apt to forget thee, and to grow careless and remiss in that great and important Work, which thou hast given me to do.

O my God! I confess with Sorrow, that this World has got so much the Possession of my Heart, that I neither love thee, serve thee, nor obey thee as I ought to do; my Devotion to thee is many Times cold and languid; my Prayers are full of Wandrings, Deadness and Distractions; and the very best of my religious Duties are accompanied with so many Failings and Imperfections, that I have great Cause to humble myself before thee.

This is to be varied, or omitted, as every one sees fit.

" How greatly, O God,
" have I offended thee, by
" Lust and Intemperance, by
" Peevishness,

" Peeviſhneſs, Paſſion, and Anger, by Co-
" vetouſneſs and Ambition, by Pride and
" Envy, by Prejudice and Ill-will towards
" my Neighbour, by murmuring and re-
" pining at the Diſpenſations of thy Pro-
" vidence, and by an Unwillingneſs to re-
" ſign myſelf to thy Diſpoſal in all Things?
" How frequently have I violated my bap-
" tiſmal Engagements by preferring the
" Vanities of this wicked World, before
" thy Favour, and by ſuffering my Heart,
" which has been ſo often dedicated to thy
" Service, to be brought under the Bond-
" age and Dominion of Sin and Folly?

Even ſince my laſt Approaches to thy Holy Table, O Lord, I have not ceaſed to add new Sins to all my former: I —have [*Here may be mentioned Particulars.*]

And what ſhall I now ſay unto Thee, O Thou Preſerver of Men! O Lord, I have no Hope but in thy Mercy, and the infinite Merits of my dear Redeemer; and if thou rejecteſt me, I am loſt and undone for ever. But O thou compaſſionate Lover of Souls! who knoweſt whereof we are made, and rememberеſt, that we are but Duſt,

turn not thy Face from me, nor caſt thy Servant away in diſpleaſure; let the Interceſſions of thy beloved Son prevail in my Behalf, and for the Sake of his meritorious Death and Paſſion, for all that he has done, and all that he has ſuffered for me, have Mercy upon me; pardon and forgive, I moſt earneſtly and unfeignedly beſeech thee, all the Sins and Follies of my Life paſt, which are more than I can number, and greater than I am able to bear; and more eſpecially, O my God, lay not to my Charge the Sins, that I have committed ſince my laſt Approaches to thy Holy Table. [*Here again may be named Particulars.*] O cleanſe me from all my ſecret and unknown Tranſgreſſions, and vouchſafe, O Merciful Father, to be reconciled unto me thy humble and repenting Servant, who am ſorry for my Sins, and grieved that I have offended thee, my moſt gracious Lord and Maſter, to whom I owe all the Returns of Love, Duty, and Obedience, that can poſſibly be paid by a Creature to his Creator.

O Lord! who can ſtand in thy Sight, if thou

thou art angry! who can dwell with everlaſting Burnings! who is able to abide the Fury of thy Wrath! O reſerve not my Sins to be puniſhed in the Day of thy fierce Anger and Diſpleaſure, but ſpare me, O moſt Mighty God, and Merciful Saviour; and grant that I may never fall into thoſe Evils, which my Sins have juſtly deſerved. Thy Property is always to have Mercy; to Thee only it appertaineth to forgive Sin. O turn away thy Anger from me, who meekly acknowledge my Vileneſs, and truly repent me of my Faults, and do now unfeignedly turn unto thee, with full Purpoſe and Reſolution of Heart to ſerve thee faithfully, and to make it the great Care and Endeavour of my Life to pleaſe and obey thee.

O Lord! there is nothing that I deſire ſo much, as to be in the number of thy faithful and obedient Servants. Thy Favour is better than Life itſelf; thy Service is the moſt perfect Freedom. O enable me, by the Aſſiſtance of thy Bleſſed Spirit, to forſake all my Sins, and to reform whatever has been amiſs in the Temper and

Diſpoſition of my Mind, or in any of the Actions of my Life. Open thou my Eyes, that I may ſee the Vileneſs and Deformity, as well as Danger of Sin; that I may flee from all Appearance of Evil, and with an unwearied Diligence follow after and purſue the Things that make for my everlaſting Peace. Grant, that for the Time to come I may live only unto thee, in an awful Fear of thy great Name, and a conſtant Regard to thy bleſſed Will, keeping always a Conſcience void of Offence, both towards thee, and towards all Men.

Give me Grace to ſpend my Time religiouſly, ſoberly, and uſefully, in ſubduing my Paſſions, mortifying my corrupt Inclinations and in the Practice of all thoſe Duties thou requireſt of me; that when thou ſhalt think fit to take me out of this State of Trial and Temptation here, I may be received into that bleſſed Kingdom, where all Tears ſhall be wiped from my Eyes, and Sin and Death ſhall be no more. Grant this, O Merciful Father, through the Merits, and for the ſake of thy Son and my alone Saviour Jeſus Chriſt. *Amen.*

When

When the wicked Man turneth away from his Wickedneſs that he hath committed, and doth that which is lawfull and right, he ſhall ſave his Soul alive. Ezek. xviii. 27.

A Prayer to be uſed at the ſame Time, or ſhortly afterwards.

O Moſt Gracious and Merciful Father, who out of great Pity and Compaſſion to my poor Soul, haſt given me this Opportunity of humbling myſelf before thee; accept I earneſtly intreat thee, my unfeigned Sorrow for all the Sins which I have committed againſt thy Divine Majeſty. I confeſs, it bears no Proportion to the Heinouſneſs of my Offences, ſo weak and imperfect is it, that my Repentance itſelf needs to be repented of. O do thou in Mercy look upon me, and let the infinite Merits of my dear Redeemer ſupply all my

my Defects, and diſdain not, I beſeech thee, for his Sake, to be reconciled unto me and to admit me into thy Favour; without which I am of all Creatures the moſt miſerable.

O Lord, there is nothing that I deſire ſo much as to be delivered from the Power and Dominion of Sin, and to be at perfect Peace with thee; for I have no Reſt, ſo long as I think I am under thy Diſpleaſure. I humbly therefore beg leave at this Time to renew the Vows and Reſolutions which I have often made, of loving and obeying thee: And for that End, I offer unto thy Divine Majeſty my Soul and Body, and all that is mine, humbly beſeeching thee to take them into thy Cuſtody; that being in Safety under thy Protection, they may be for ever devoted to thee and thy Service.

O Lord! It is not with any confidence in my own Strength, that I preſume to give up myſelf to thy Obedience; (for alas! I am ſenſible that my Heart is very falſe, and too eaſily drawn away by the deceitful Tempter,) but all my Hopes,

and

and all my dependance is in thy Almighty Power and Goodneſs; and to that I humbly fly for Help againſt the cruel Enemy of my Soul, who is daily lying in waite to deſtroy me, I know thy Grace is ſufficient for me, and therefore in thee do I put my Truſt. Thou art my Hope and my Confidence, my Saviour and mighty Deliverer: O never leave me then to myſelf, nor to the Weakneſs of my own corrupt Nature, but let thy Holy Spirit be always preſent with me, to defend me in all my Conflicts, to ſupport me under my many Weakneſſes and Infirmities, to inſtruct me in all difficult Caſes, and to carry me in Safety thro' the Trials and Temptations of this dangerous and deceitful World. And grant, O Merciful Father, that I may never grieve that Bleſſed Spirit, nor fall into thoſe Sins and Impurities, which will cauſe him to leave or forſake me, and to abandon me to my own fooliſh and perverſe Will; but give me Grace in all Things to follow his Guidance and Direction, and to devote myſelf entirely to thy Service, and to a holy and religious

Life;

Life; that denying all Ungodlineſs and worldly Luſts, I may live righteouſly, ſoberly, and godly, in this preſent World; and after I have ſerved thee faithfully in this Life, I may be received into thoſe bleſſed Regions of everlaſting Reſt and Peace, which thou haſt reſerved for them that truly and ſincerely love and ſerve thee, through the merits of thy beloved Son Jeſus Chriſt the righteous. *Amen.*

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To do Good, and to Diſtribute, forget not, for with ſuch Sacrifices God is well pleaſed Heb xiii. 16.

After giving of Alms.

O Bleſſed God, who didſt accept the poor Widow's Mite, vouchſafe I beſeech thee, to accept this ſmall Matter that I have now given towards the Relief of thy poor diſtreſſed Servants. I humbly offer it, as a Tribute and Acknowledgment, that all I have is from thee, and owing to thy great

great Bounty and Goodneſs. O pardon my vain and ſinful Expences, and make me a faithful and wiſe Steward of all thoſe Talents thou art pleaſed to intruſt me with, through Jeſus Chriſt our Lord. *Amen.*

This do in Remembrance of me. St. Luke, xxii. 19.

For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come. 1 Cor. xi. 26.

Prayers to be uſed after Sermon is ended, and whilſt others are Communicating.

I.

O Bleſſed Lord God, who haſt been graciouſly pleaſed to give me this Opportunity of commemorating the infinite Love and Kindneſs of our moſt bleſſed Lord and Saviour Jeſus Chriſt, in condeſcending to take our Nature upon him, and to ſuffer Death upon the Croſs for us miſerable Sinners,

ners, and who hath commanded us in his moſt Holy Goſpel to *do this in Remembrance of Him*; I thy unworthy Servant, in Obedience to that Command, and in Confidence of thy great Mercy and Goodneſs, do now approach thy Holy Table, acknowledging myſelf unworthy ſo much as to take up the Crumbs that fall from thence, much leſs to partake of this holy Feaſt, which thou haſt prepared for thy faithful and obedient Servants. But, O merciful Father, who haſt Compaſſion upon all Men, and hateſt nothing that thou haſt made, pardon, I moſt humbly beſeech thee, for thy dear Son's Sake, all thoſe Sins that have made me unworthy to appear before thee, and let thy infinite Goodneſs and Mercy ſupply all my Defects, and make up what is wanting to fit my Soul for a devout and worthy receiving of this bleſſed Sacrament.

Drive away from me, I beſeech thee, all vain and worldly Thoughts; and fill me with thoſe devout and pious Diſpoſitions, which become thy Preſence, and thoſe that preſume to appear before thee.

O

O Lord! give me ſuch a lively Sight and Senſe of my Sins and Unworthineſs, that I may heartily bewail all my Tranſgreſſions; and ſuch Meaſures of thy Grace, as may enable me to forſake them.

Grant that the Remembrance of my dying Saviour, and of the infinite Mercy he has ſhewn to Mankind, in laying down his Life for our Sakes, may raiſe in my Mind an utter Abhorrence of all Sin and Iniquity, and fill my Heart with an unfeigned Love to thee, and an univerſal Charity and Good-will to Mankind; that I may worthily commemorate the great Love of my Saviour in thus dying for us, and thereby be made a Partaker of all thoſe Benefits he has purchaſed for us, through his Merits and Mediation. *Amen.*

II.

O Father of Mercies, and God of all Love! Who art always more ready to hear, than we to pray; diſdain not, I beſeech thee, to accept the Prayers which I now offer to thy Divine Majeſty, in the Name and through the Mediation of thy beloved Son. Turn not thy Face from me, nor

caſt thy Servant away in Diſpleaſure; and though I am unworthy of the Name of a Child, yet be thou ſtill my Father, merciful and gracious, and ſhut not up the Bowels of thy tender Compaſſion towards me. Let the Interceſſions of thy Beloved Son, in whom thou art always well pleaſed, prevail on my Behalf; and for his Sake be thou reconciled unto me, and receive me to thy Favour, which I earneſtly long for, and more paſſionately deſire than all this World is able to give me.

O Lord, I confeſs, that I have gone aſtray like a Sheep that is loſt, and it is owing to thy infinite Goodneſs and Mercy, that I have now an Opportunity of bewailing the Follies of my paſt Life, and pleading before thee the Merits and Death of thy dear Son: O let thy Pity and Compaſſion be ſtill extended to me thy poor Servant, who am weary and heavy laden with the Burden of my Sins, and ready to ſink under a Load of Human Infirmities. Stretch forth the Right Hand of thy Majeſty, and ſupport me for thy Mercies ſake. Deliver me from the Power and Dominion

nion of Sin; and ſay unto my Soul, I am the God of thy Salvation.

To thee, O Lord, I fly for Refuge: O deny me not thy Succour! To thee I lay open all my Wants, for thou art the great Phyſician of our Souls: O do thou vouchſafe to pity the Weakneſſes, and cure the Infirmities of my diſeaſed Soul! I come unto thee, O Lord, who art the Fountain of all Mercy, beſeeching thee to waſh away all my Uncleanneſs in the Blood of the bleſſed Jeſus, and to cleanſe me from all Filthineſs both of Fleſh and Spirit. I come as a returning prodigal Child to his tender and compaſſionate Father; O receive me, and revive me by thy Favour; and do thou, who art the Source of eternal Brightneſs, enlighten my dark Mind, that I may ſee the Things that make for my Peace. I acknowledge, O Lord, that I am a poor frail Creature; but in Confidence of thy infinite Love to the Sons of Men, I come unto thee, who art the great Lord of Heaven and Earth, beſeeching thee to ſupply all my Wants, and to do more abundantly for me than I am able to aſk or think.

Grant, O gracious Father, that by partaking of theſe outward and viſible Signs, the Symbols of the Body and Blood of thy dear Son, I may receive that inward and ſpiritual Grace, which will ſanctify my Nature, ſtrengthen my feeble Mind, carry me ſafely thro' all the Dangers and Difficulties of this mortal Life, and enable me to triumph over the World, the Fleſh and the Devil.

Rout out of my Heart whatever is offenſive to thy pure Eyes; and endue me with all thoſe heavenly Virtues which are pleaſing in thy Sight, and which thou wilt eternally reward, for the Merits and Sake of my bleſſed Saviour and Redeemer, Jeſus Chriſt. *Amen.*

III

O bleſſed Lord God, thou moſt tender and compaſſionate Lover of Souls! What Returns of Praiſe and Thankſgiving ſhall I make thee for that wonderful and amazing Inſtance of thy Goodneſs, in ſending thy dear Son into the Word to die for the Redemption of Mankind? O let my Mouth be ever filled with thy Praiſe, and my Heart with

with thy Love; and do thou vouchſafe to diſcover ſo much of this great Myſtery to thy Servant, as may cauſe me to adore thy Goodneſs, and to make it the conſtant Endeavour of my whole Life to walk worthy of thoſe great Things thou haſt done for me, by a ready and chearful Obedience to all thy Commands, particularly this, of commemorating the Death and Paſſion of my dying Saviour.

But, O merciful Father, how ſhall ſuch a vile Wretch as I am, dare to approach thy Holy Table! How ſhall I preſume to celebrate the Memorial of thy great Love to Mankind, who am ſo prone to offend thy Divine Majeſty, and have in ſo many Inſtances tranſgreſſed thy juſt and righteous Laws, and made myſelf unworthy even to mention thy Holy Name! O Lord, though I am a Sinner yet I am ſtill the Purchaſe of thy Son's Blood: O then do not deſpiſe me, do not reject me, but receive me graciouſly to thy Mercy for his Merits ſake! Let the precious Blood of that immaculate Lamb ſpeak on my Behalf, and powerfully intercede with thee for the

Pardon and Forgiveneſs of all my Sins, which I am griev'd and ſorry for, and do moſt earneſtly beſeech thee to waſh them all away in that living Fountain, which thou haſt opened for Sin and Uncleanneſs. Purify my polluted Heart, and cleanſe it from all the Defilements which it has contracted in this miſerable ſinful World. And O let me never forſake thee, the Fountain of living Waters, to purſue the vain and empty Enjoyments of this World; but give me ſuch a Senſe of the great Importance of a holy Life, and of the manifold Obligations I am under to love and obey thee, that I may ſeriouſly and devoutly give up myſelf to thee and thy Service. Let the Remembrance of a Crucified Saviour be always preſent to my Mind, and be a never-failing Argument to ſecure me againſt the temptations of this corrupt World: That as Chriſt died for me, and roſe again; ſo I may die to Sin, and riſe again to Newneſs of Life. And grant, O merciful Father, that by the Participation of theſe Divine Myſteries, I may receive ſuch inward Strength and Refreſh-

ment

ment, as may enable me, with Chearfulneſs and Submiſſion to thy bleſſed Will, with Courage and Conſtancy, to bear up under all the Trials, Troubles and Difficulties, which I ſhall meet with in my Chriſtian Warfare, and to walk before thee in Holineſs and Righteouſneſs all the Days of my Life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

IV.

O Lord look down in Mercy upon thy poor Servant, who with great Humility doth now approach thy Holy Table; O vouchſafe to grant me whatſoever thou ſeeſt wanting to fit me for thy Divine Acceptance, and for a worthy receiving of this bleſſed Sacrament. Give me Repentance unto Life, not to be repented of; endue me with a lively Faith, a perfect Love of Thee, and an univerſal Charity and Good-will to all Mankind; that, thou pitying my Weakneſſes and forgiving my Infirmities, I may worthily receive theſe Pledges of thy Divine Love, to my Support and Comfort in this Life, and my eternal Happineſs in that which is to come. *Amen.*

Let

Let us draw near with a true Heart, in full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water. Heb. x. 22.

At the Table.

O Gracious God, whoſe Pity and Compaſſion exceeds the Kindneſs of the moſt tender Father, turn not away thy Face from thy Servant, who, encouraged by thy Goodneſs, have here preſumed to caſt myſelf down before thee. O let thoſe Arms that were once ſtretched upon the Croſs, be now open to receive me to thy Mercy. I am vile and ſinful; but whither ſhall a Sinner under a Load of Guilt and Miſery fly, but unto thee, the Fountain of all Goodneſs! Let thy merciful Ears, O God, be open to my Prayers, and ſpare me, O Lord moſt Holy, O God moſt Mighty, O Holy and Merciful Saviour, thou moſt worthy Judge eternal; ſuffer not thy Anger to riſe againſt me, nor caſt thy Servant away

away in displeasure. O Lord, thou art perfectly acquainted with all my Wants, and knowest how much I stand in need of this divine and heavenly Food; O! send me not away empty from thy Presence, but feed me with this Bread of Life, and let my Soul thereby be strengthened and refreshed, and be so filled with thy Grace, that it may never become the Seat of Vanity and Folly, but the constant Residence and Abode of thy eternal and ever blessed Spirit.

O Lord Jesus! take Possession of me, and let every thing that is hateful in thy Sight flee away from thy Presence. Let me feed on thee by a true and lively Faith, and give me such a Relish of this divine and heavenly Food, that I may never more be delighted with the vain and sinful Pleasures of this World.

After the Bread.

O Thou, who vouchsafest to be our Food, nourish my Soul to Life eternal.

O merciful Jesu! *Bishop* Kenn. Create in me a mighty Hunger after this Bread

Bread of Life, this Bread which came down from Heaven; and let this divine Food inſtil into my weak and languiſhing Soul new Supplies of Grace, new Life, new Love, new Vigour, and new Reſolutions, that I may never again faint, nor tire in my Duty.

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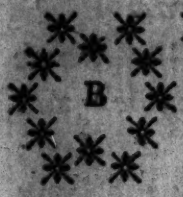
Before the Cup.

GRant, O merciful God, that this Cup, which I am now about to receive, may be filled with thy Mercy, and be unto me the Cup of eternal Bleſſing. O let me never drink of the Dregs of thy Wrath, nor pour upon me the Vials of thy ſevere Diſpleaſure; but ſprinkle me with the Blood of the ever-bleſſed Jeſus, that my Soul being cleanſed from all it's Corruptions, it may be ever precious in thy Sight, O Lord, my Strength, and my Redeemer.

After Both.



Leſſed be the Name of the Lord! Bleſſing, and Honour, and Glory, and Thankſgiving, and Praiſe, be unto him that ſitteth on the Throne, and to the Lamb, for ever and ever!

Lord, I have done as thou has commanded me, O let me find the great Benefits of this Divine Inſtitution. Pour down thy Graces upon me; direct my Paths, and enable me by the Strength of this Divine Food, to perſevere in the Practice of a Holy and Religious Life, even to the laſt Moment of my Days. *Amen.*

Praiſe the Lord, O my Soul: and all that is within me, praiſe his Holy Name. Pſal. ciii. 1.

Praiſe the Lord, O my Soul: and forget not all his Benefits. Ver. 2.

Who

Who forgiveth all thy Sin: and healeth all thy Infirmities Ver. 3.

A Thankſgiving afterwards.

O Merciful and gracious God, whoſe Goodneſs is unſpeakable, and whoſe Mercies know no End; accept, I humbly pray thee, my unfeigned Thanks, which I now offer to thy Divine Majeſty, for all the Benefits which thou haſt been pleaſed to beſtow upon me and all Mankind; but more eſpecially for that amazing Inſtance of thy Love, in ſending thy only begotten Son into the World to be a Sacrifice for our Sins, that we might not periſh, but have everlaſting Life.

I bleſs thee, O my God, for admitting me, a ſinful and unworthy Creature, to approach thy Holy Table, and giving me this opportunity of commemorating the amazing Love of our Saviour in dying for us miſerable Sinners, and of being a Partaker of thoſe exceeding Benefits, which by his Death and Paſſion he has purchaſed and procured for us.

Lord

Lord, what is Man, that thou art thus mindful of him! Or what am I, that thou ſhould'ſt ſo regard me! Great is thy Name, O God, and great is thy Mercy; thy Goodneſs is without End: O let the Conſideration of theſe thy Mercies ſink deep into my Heart, and bring forth in me the Fruits of an unfeigned Love to thee, and moſt hearty and ſincere Reſolutions of living ſoberly, righteouſly, and godly in this preſent World. Grant, that my Returns of Duty and Obedience may in ſome meaſure anſwer the great Means of thy Grace, and as far as is poſſible for a poor weak Creature in this frail and mortal State, bear ſome Proportion to thoſe great Things thou haſt done for me.

To that End, O Lord, vouchſafe me ſuch a Meaſure of thy Grace and heavenly Spirit, as may mortify and ſubdue in my corrupt Heart every proud, angry, envious, and uncharitable Thought, every inordinate Love and Affection, and whatſoever elſe exalts itſelf againſt thy bleſſed Will; and grant that I may walk before thee in all Meekneſs and Humility, in Pa-

tience and Contentedneſs, in a perfect Submiſſion to thy bleſſed Will, in the Practice of all thoſe Duties of Love, Charity and Goodwill, which I owe to my Neighbour, and in a chearful and ready Obedience to all thy Commandments.

O Lord! It is the earneſt and ſincere Deſire of my Soul to live conformably to thy Laws, and to obtain thy Favour and Love, which is dearer to me than all this World is able to give me; but alas! I am a weak and frail Creature, and my own Experience ſadly teaches me, that, without thy reſtraining Grace, the Temptations of this World will be too hard for me, and I ſhall not be able to bear up under the Trials and Difficulties of this mortal Life: But, O God, in thee is my Truſt; O let me not be confounded: Be thou my Help in time of Need, my Saviour and mighty Deliverer. Let thy Grace and Holy Spirit be always preſent with me, to guide and direct me in all difficult Caſes; to ſtrengthen and aſſiſt me under my many Weakneſſes and Infirmities, and to conduct me ſafely through all the Trials and Temptations, wherewith thou

thou ſhalt be pleaſed to exercise me in this Life: that when I have fought the good Fight, and finiſhed my Courſe, I may obtain that Crown of Righteouſneſs, which thou has promiſed to them that perſevere unto the End. Grant this, O merciful Father, for the Merits and Sake of thy Son, and our alone Saviour, Jeſus Chriſt. *Amen.*

I exhort, therefore, that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all Men: For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty. For this is good and acceptable in the Sight of God our Saviour, 1 Tim. v. 1, 2, 3.

Here may be properly uſed this Prayer of Interceſſion, when there is Time for it.

O Almighty and moſt Merciful God, who in thy Holy Goſpel haſt commanded us to make Prayers and Interceſſions for all Men; I thy unworthy Servant, in Obedience to

that Command, do humbly beſeech thy Divine Majeſty, to extend thy Pity and Compaſſion to the whole Race of Mankind. Give thy enlightening Grace to thoſe that are in Darkneſs, and thy converting Grace to thoſe that are in Sin; and grant that all ſuch as have erred and are deceived, may be brought into the Way of Truth and Holineſs; that ſo their Souls may be ſaved in the great Day of the Lord Jeſus.

More particularly, O Lord, be merciful to theſe Nations, to which I belong; pardon our great and crying Sins, and avert thoſe Judgments that we have moſt juſtly deſerved: put a Stop to that Profaneneſs and Irreligion, that Pride and Vanity, that Bitterneſs and Uncharitableneſs which ſo abounds; and let Truth, and Righteouſneſs, and Peace, flouriſh and prevail among us; that we turning from our evil Ways unto thee, the Lord our God, thou mayeſt turn from thy Diſpleaſure againſt us.

Be gracious to thy Holy Catholick Church, eſpecially that Part of it, which thou haſt planted in theſe Kingdoms; heal the Breaches, and compoſe the unhappy Differences

Differences, that have ſo miſerably rent and divided it; and grant that all who profeſs the Religion of thy dear Son, may live like Brethren, in the Unity of the Spirit, and in the ſtricteſt Bonds of Charity and Peace.

O Lord, bleſs the Paſtors and Governors of thy Church; give Succeſs to all their Labours and Endeavours for the Good of Souls; and grant that by the Innocency of their Lives, and the Soundneſs of their Doctrine, they may promote thy Honour and Glory, and ſet forward the Salvation of all Men.

Bleſs our Sovereign Lord the King; protect his Perſon, proſper his Government, direct his Counſels and make him an Inſtrument in thy Hands of great Good to theſe Kingdoms.

Let the Mournings, O Lord, of ſuch as are in Affliction, aſcend unto thy Throne, and give them ſuch Help and Comfort, as thou ſeeſt beſt for them: and howſoever thou may'ſt think fit to deal with them in this World, O let them not fail of everlaſting Comfort, in that which is to come.

Send down thy Bleſſings, O God, both

Spiritual and Temporal, upon my dear Wife. Give us Grace to diſcharge the Duties of our reſpective Relations, and grant that we may live together lovingly and kindly, holily and religiouſly, in thy Fear and in thy Favour all our Days.

This is to be varied, or omitted, as it ſuits every one's Condition.

Bleſs thoſe dear Children thou haſt give us, and aſſiſt us by thy good Spirit to bring them up in the Fear of thee our God: Defend them, O Lord, from the Evils and Temptations of this World, and grant, that as they grow in Years, they may Increaſe in Grace, and in thy Favour, and be Comforts to us all our Days.

Let every one of my Friends and Relations, O God, be of the Number of thoſe, whom thou loveſt and delighteſt in. Give them whatever thou ſeeſt needful both for their Souls and Bodies, and after a ſafe and happy Paſſage through this Life, grant them everlaſting Reſt and Peace in thy eternal Kingdom.

And, O Lord if there be any that have done me Wrong, or who hate me without a Cauſe, give them Repentance, and better Minds,

Minds, and never impute to them any Injuries which I may have received at their Hands: And endue me, I beſeech thee, with ſuch a meek and patient Diſpoſition, that no Provocations whatſoever may at any time tranſport me into an angry or revengeful Temper.

Hear, O Lord, I beſeech thee, the Interceſſions of me thy unworthy Servant, and let them find Favour and Acceptance with thee, through the Merits and for the Sake of thy Son, and my alone Saviour, Jeſus Chriſt. *Amen.*

This Interceſſion may be properly uſed at any other time, and particularly in the time of Preparation for the Sacrament.

A Concluding Prayer.

BLeſſed be thy Name, O Lord, for the Opportunity thou haſt now vouchſafed to me, of commemorating the Death and Paſſion of thy dear Son. Pardon, I moſt humbly beſeech thee, the Deadneſs of my Heart at this Time, the Wandrings of my Prayers, and

and the Coldneſs of my Devotion. O let thy Mercy and Goodneſs ſupply what is wanting in me; and be thou graciouſly pleaſed to pity the Weakneſſes, and forgive the Infirmities of thy poor Creature, through the Merits, and for the Sake of thy beloved Son Jeſus Chriſt, our Bleſſed Lord, and only Saviour. *Amen.*

I have ſworn, and I will perform it, that I will keep thy righteous Judgements. Pſal. cxix. 106.

A Prayer to be uſed at returning Home.

O Lord, my God! I deſire with all Thankfulneſs of Heart, again to Bleſs and praiſe thy Holy Name, for the numberleſs Inſtances of thy Kindneſs and Mercy beſtow'd upon me, and more particularly for thy great Goodneſs this Day vouchſafed to me, in permitting me, who am but ſinful Duſt and Aſhes, to approach thy Holy Table, and for that Pity and Compaſſion thou haſt ſhewn to my weak

weak and diſeaſed Soul, in ſtrengthening and refreſhing it with the precious Body and Blood of thy Dear Son.

O Lord, fill my Heart with a deep and laſting Senſe of what thou haſt done for me; that I may make it the ſincere and hearty Endeavour of my whole Life to pleaſe and obey thee, and to keep at the utmoſt Diſtance from every Thing that is diſpleaſing in thy Sight.

O my God, it is thou only, who workeſt in us both to will and to do thoſe things, that be acceptable to thy Divine Majeſty; without thee I am not able to pleaſe thee; without thy preventing and aſſiſting Grace, all my Endeavours will be vain and ineffectual: O let thy fatherly Hand, I beſeech thee, be always over me: Let thy holy Spirit be ever preſent with me, and ſtrengthen me a poor weak Creature, (ſubject to numberleſs Frailties and Infirmities) with the daily Increaſe of thy manifold Gifts and Graces; that I may be enabled to overcome the moſt powerful Temptations of the World, the Fleſh, and the Devil.

Grant, O merciful God, that the healing

ing and refreshing Virtues of that blessed Sacrament, which I have this Day been a Partaker of, may purify and cleanse my corrupt Nature, and cure all the Diseases and Disorders, that Sin has brought into my Soul.

O Lord! Let no unruly Lusts and Passions ever get the Dominion over me. Let nothing, that is offensive in thy Sight, be ever pleasing in mine. Give me a truly Christian Spirit; the Spirit of Meekness and Humility; of Patience and Charity; and endue me with that heavenly Temper and Disposition of Mind, which thou lovest and delightest in, and which is more to be desired than all this World can possibly give me.

Bless, O Lord, I beseech thee, all thy sacred Institutions for my Increase in Righteousness and true Holiness; and grant that I may daily grow in Grace, and be continually improving under all the Methods of thy Love; that so a good Conscience being my greatest Care, and Religion my chief Delight, I may live in thy Favour, and die in thy Peace; and at last, through thy

thy Mercy, be found meet to be a Partaker of the Inheritance of the Saints in Light.

Hear me, O moſt merciful Father, thro' the Mediation, and for the Sake of thy beloved Son Jeſus Chriſt, our Lord. *Amen.*

Our Father, &c.

Whoſo offereth me Thanks and Praiſe, he honoureth me. Pſal. l. 23.

O praiſe the Lord; for it is a good thing to ſing praiſes unto our God; yea, a joyful and pleaſant thing it is to be thankful. Pſal. cxlvii. 1.

A general Thankſgiving proper to be uſed upon the Lord's Day in our Evening Retirements, eſpecially upon Communion-Days.

O Moſt glorious and eternal Lord God, thou art the great Creator of Heaven and Earth, and the Source and Fountain of all Good: Look graciouſly upon thy Servant, who am come into thy Preſence to offer up the humble Tribute of my unfeigned Praiſes

Praiſes to thy Divine Majeſty, from a Heart truly moved with a Senſe of thy infinite and unſpeakable Goodneſs.

I bleſs thee, O Lord, for creating me by thy Almighty Power, and giving me a reaſonable and immortal Spirit, whereby I am made capable of knowing, loving and obeying Thee; for cauſing me to be born of Chriſtian Parents, and for admitting me by holy Baptiſm into the Communion of thy Church; for all the Helps and Aſſiſtances of thy Grace, which I have ſince had, to enable me in any Meaſure to perform the Engagements that were then made on my Behalf; for implanting in my Mind an early Fear of offending thee, and a great Deſire of pleaſing thee; for whatever Sin I have at any Time eſcaped, and whatever Good I have done thro' the whole Courſe of my Life.

I bleſs thee, O Lord, for all thy Patience and Forbearance towards me; for ſparing me ſo long, and giving me ſo large a Space for Repentance; for all the Motions of thy good Spirit, and the Checks and Reſtraints of my own Conſcience; for the many Opportunities

portunities thou haſt given me of ſerving thee, and calling upon thy Name, *particularly, O Lord, for thoſe of this Day*, and for all other the Means of Grace, and for the Hopes of Glory. But above all, I magnify, I bleſs, I adore thy great and glorious Name, for ſending thy Son into the World to die for the Redemption of me and all Mankind.

I bleſs thee likewiſe O Lord, for all the temporal Mercies, which I have received from thy moſt bountiful Hand; for that Meaſure of Health I have enjoyed; for the many Friends and Relations thou haſt given me; for delivering me from the great Calamities I have juſtly deſerved, and with which many of thy beſt and deareſt Servants have been viſited. 'Tis to thy Goodneſs I aſcribe it, that I have the Uſe of my Senſes, and of my Reaſon; that I am not languiſhing upon a Bed of Sickneſs, nor groaning under the ſharpeſt Pains; that I am not pining with Want, nor forced to beg my daily Bread; but am competently provided for and ſee

*my * dear Wife and Children*, and many other Comforts, round about me. 'Tis from thee alone, O Lord, that my Affairs do in any Measure prosper, or any the least of my Undertakings succeed. 'Tis thy Wisdom that directs me, thy Truth that instructs me, and thy Power that at all Times preserves me.

**This is to be varied according to every Person's Condition.*

Praise the Lord therefore, O my Soul, and all that is within me, praise his holy Name.

More particularly, O Lord, I desire to bless and praise thy holy Name for *(here may be mentioned any other particular Mercies and Deliverances.)*

O Lord! what Returns shall I, that am a poor Sinner, make for all these marvellous Instances of thy Mercy and loving Kindness? O let my Tongue be daily sounding forth thy Praises, and grant that I may manifest the Sincerity of those Praises, by a holy Life and Conversation; by walking before thee in all Godliness and Honesty, by serving thee faithfully, and making a right Use of all those Blessings thou bestowest on me;

me; by ſtudying to pleaſe thee in all things and doing every thing that becomes the Servant of ſo kind and bountiful a Maſter.

O let me never behave in ſo ungrateful a manner, as to provoke thee to withdraw thy Mercies from me; but give me ſuch a lively Senſe of thy loving Kindneſs towards me, as may excite my Thankfulneſs, and engage me to pay a willing and chearful Obedience to thy Commandments; that devoting myſelf entirely to thy Service, I may daily grow in Grace, and be continually advancing to new Degrees of thy Favour; that ſo theſe Bleſſings here may be an Earneſt of thy future Mercies, which I beſeech thee to grant me through the alone Merits, and and for the Sake of thy beloved Son Jeſus Chriſt, our eternal Advocate and Mediator. *Amen.*

To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in is Throne. Rev. iii. 21.

A Prayer for God's Grace to perſevere in a Chriſtian Courſe of Life.

O Moſt gracious and bleſſed Lord God! thou art the Author and Finiſher of every good Work; without thee nothing is ſtrong, nothing is holy; without thy aſſiſting and preventing Grace we are but as Duſt before the Wind, carried to and fro, and eaſily driven away by every ſlight Temptation.

O Lord, I am thy Servant dedicated unto thee long ago by holy Baptiſm, and devoted to thy Obedience by thoſe ſolemn Engagements, which were then made on my behalf, and which I have ſince (*often*) renewed at thy holy Table, from a ſerious Senſe and Conviction, that thy Service is the moſt perfect Freedom, and that without thy Favour and Love I am of all Creatures the moſt miſerable.

O my God! I am fully perſuaded that it is my Happineſs and Privilege, as well as my Duty, to love, adore, and ſerve thee. I am ſeriouſly convinc'd, that there is no Pleaſure like that of a good Conſcience, and that the greateſt Satisfactions in this World are

are not worthy to be compared with that Fulneſs of Joy, which is in thy Preſence for evermore: But alas! I am ſenſible that I carry about with me a wretched and corrupt Nature; I find a Law in my Members warring againſt the Law in my Mind; and know by ſad Experience, that I am prone to offend thee, and too apt to forget the Vows and Reſolutions, which I have made to ſerve and obey thee.

I beſeech thee therefore, O moſt merciful Father, who knoweſt whereof we are made, and remembereſt that we are but Duſt, that thou wouldeſt be pleaſed of thy great Goodneſs to pity the Weakneſſes of thy poor Creature, and to vouchſafe me the Aſſiſtance of thy Grace and Holy Spirit, that I may not be tempted above what I am able to bear, but through thy Almighty Power may be enabled to perſevere in my Chriſtian Warfare, and ſucceſsfully to encounter thoſe Enemies of my Soul, the World, the Fleſh and the Devil.

O let me never faint, or tire in my Duty, nor for the Sake of any Thing this World can offer, be unmindful of the great and important Affair of my Salvation. Give

me ſuch a Zeal for thy Service, that the doing of thy Will may be my greateſt Joy and Satisfaction, and imprint on my Mind ſuch a lively Senſe of thy Love, as may inflame my Heart with the moſt devout and ardent Affections; that being every Day more and more weaned from this World, I may look upon all its Honours, Pleaſures, and Profits with Coldneſs and Indifferency, and may make it the chief Care and Endeavour of my whole Life to ſecure an Intereſt in thy Favour, who art my Sovereign Good and Happineſs; the only ſure Foundation of all our Hopes both here and hereafter.

Root out of my Heart, O God, by the powerful Efficacy of thy Grace, all Pride, and Envy, and Covetouſneſs; all Bitterneſs, Anger and Malice, and whatever elſe is contrary to the Laws and Precepts of the Goſpel; and ſow in my Mind the Seeds of true Religion and Goodneſs, that I may become fruitful in every good Word and Work, and that my whole Life may be one continued Act of an humble and dutiful Obedience to thy divine Commandments. O Lord!

O Lord! ſtrengthen my Faith, fortify my Mind, and give me an honeſt and upright Heart, that nothing may be ever able to ſhake my Integrity; but notwithſtanding all the Allurements and Temptations of this World, I may continue ſtedfaſt and unmoveable, always abounding in the Work of the Lord; that being faithful unto Death, I may at laſt obtain that Crown of Righteouſneſs, which thou haſt promiſed to them, who by patient Continuance in Well-doing ſeek for Glory, and Honour, and Immortality, through the Merits, and for the Sake of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

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God is our Hope and Strength, a preſent Help in Trouble. Pſal. xlvi. 1.

Bleſſed is the Man that endureth Temptation, for when he is tried he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him. Jam. i. 12.

A Prayer

A Prayer to be uſed in Time of Temptation.

O God, our Refuge and Strength, who art a preſent Help in Time of Trouble! I fly unto thee for Succour againſt the Face of my Enemy, who has now lift up his Hand againſt me; his Strength is mighty, and his Malice great, and I alas! weak and unable to withſtand his Aſſaults; but do thou, who art greater than all Things, ſend down thy Help from above, and reſcue me out of the Jaws of the devouring Lion; ſave me, and deliver me from the Temptations I am now under, which are too mighty for me, and unleſs thou helpeſt me, will certainly prevail againſt me.

In thee, O Lord, have I put my Truſt, O let me never be brought to Confuſion. Hide me under the Shadow of thy Wings, until I am ſafe from the Dangers that now ſurround me; and however thou may'ſt think fit to make Trial of my Love and Obedience, yet ſuffer me not, I beſeech thee, to be tempted above what I am able to bear, but make a Way for me to eſcape, that I may not ſin againſt thee. There is nothing

nothing, O Lord, ſo terrible as thy Diſpleaſure, nothing ſo grievous to me as to offend thee: O leave me not then, I humbly intreat thee, to myſelf, nor to the Weakneſs of my own corrupt Nature. I have no Strength of my own, but all my Hopes, and all my Dependence, is in thy Almighty Power and Goodneſs. Thou art the Rock of Ages, and the Help of all that put their Truſt in thee. I know thy Grace is ſufficient for me; O deny it not then to thy Servant who now needs it, and moſt earneſtly deſires it; and though I am not worthy of the Leaſt of all thy Mercies, yet, O moſt merciful Father, who pitieſt the Weakneſſes and Infirmities of thy Children, have Compaſſion on me, and help me, that I may not be vanquiſhed int his Time of Trial and Temptation.

O Lord! make me ſeriouſly to conſider the great Folly and Danger of Sin; that all its Pleaſures are ſhort and momentary, but its Puniſhment endleſs and intolerable; that no Satisfactions can compare with the Joys of a good Conſcience, nor any Trouble like that of a wounded Spirit: and grant that

that I may be ſo fully perſuaded of theſe great and important Truths, that I may turn away my Ears from the deceitful Tempter, and reſolve to have no Fellowſhip with the unfruitful Works of Darkneſs. And O! let the mighty Power of thy Grace animate my Courage, and ſtrengthen my Faith, that nothing may ſtop me in my Chriſtian Warfare; but that fighting manfully under Chriſt's Banner, who is the great Captain of our Salvation, I may at laſt triumph with him in his eternal Kingdom, where there ſhall be no more Conflict with Sin, but I ſhall love and praiſe thee throughout all ages. *Amen.*

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Some Meditations proper to excite a holy and devout Frame of Mind.

I.

O Eternal and Adorable Goodneſs; Father of Mercies, and God of all Peace and Comfort! How tranſcendent and amazing have been the Diſcoveries of thy Love towards Man!

Man! It was thy Love that brought him into Being, when he was nothing: and after he had rendered himſelf worſe than nothing, thy Love reſtored him to Happineſs again.

Thou madeſt him at firſt after thine own Image; and though by his Fall and Defection from thee, he had forfeited thoſe glorious Privileges, for which thou didſt at firſt create him, yet thou wouldeſt not abandon him, nor renounce thy gracious Deſigns of Mercy towards him. Thy Love, O infinite Goodneſs, contrived a Way for his Recovery; a Way ſo full of Wonder and Endearments, that Heaven and Earth may ſtand amazed at it: *For to ſuch a Degree didſt thou love the World, that thou gaveſt thy only begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting Life.*

O the *Height* and *Depth*, the *Breadth* and *Length* of this incomprehenſible Love of thine! How does it ſurpaſs all Underſtanding! What ſtupendous Mercy and Goodneſs is diſcoverable in thy Proceedings towards Mankind! How can we, the Children

dren of Men, think or ſpeak of it without Wonder and Amazement! How ſhould it fill our Souls with Love, and Joy, and Admiration, to conſider, that thou ſhould'ſt graciouſly forget the Injuries of a rebellious World, and entertain Thoughts of Mercy towards it! That thou ſhould'ſt offer Terms of Peace to thoſe who were thine Enemies, and invite the Sinner to return and live; and that rather than the Race of fallen *Adam* ſhould periſh eternally, thou ſhould'ſt beſtow on them thy only begotten Son, to be their Saviour and Redeemer!

II.

O Lord! *Who can expreſs the noble Acts, which thou haſt done? Who can ſhew forth all thy Praiſe?* Who can conceive the Greatneſs of that Love, which moved thee to ſend thy beloved Son into the World for our Sakes; to give him up to be born in a mean State, to lead a Life of Sorrows, to feel our Miſeries, and have Experience of our Temptations; to become a Sacrifice and Propitiation for our Sins, and to die a cruel, ſhameful, and ignominious Death upon

upon the Croſs, to the End that we might live and be happy for ever? How infinitely amazing is this? What Tongue can expreſs the exceeding and ſtupendous Greatneſs of this Love?

O Lord! what Returns ſhall I, that am but Duſt and Aſhes, make to thee for thy unſpeakable Love to the Sons of Men? Alas! all that I am, and have, and can do, falls infinitely ſhort of thy ſurpaſſing Favours. Yet, O merciful God, ſo great is thy Goodneſs, that thou wilt accept of our ſincere, though imperfect Services; and therefore I will give thee the beſt I have: I will give thee my Heart, and I give it thee without Reſerve, freely, willingly, and for ever. And from this Heart, animated with a Senſe of thy exceeding Kindneſs, I will offer up unto thee devout Adorations and Thankſgivings. I will always give Thanks unto thee for what thou haſt done, thy Praiſe ſhall ever be in my Mouth. To thee will I aſcribe Bleſſing, Honour, and Glory; to thee that didſt viſit Man in his low Eſtate, that didſt contrive a Way for his Redemption, and provide an invalua-

ble Ranſom for him; that reſcued him from Slavery and Miſery, and didſt reſtore him to his forfeited Bliſs; to thee that ſitteſt upon the Throne, and to the Lamb for ever and ever. O let every Thing that hath Breath praiſe the Lord; for his Mercy endureth for ever. *Amen.*

III.

O holy and moſt merciful Saviour! How amazing is it to conſider, that thou, who art the Lord of Heaven and Earth, ſhould'ſt become a Man of Sorrows, and acquainted with Grief! That thou, who wert in the Form of God, ſhould'ſt take upon thee the Form of a Servant, and be contented to leave the heavenly Manſions of Bliſs and Glory, to live upon Earth, in a mean and deſpiſed manner for our Sakes! That thou, who kneweſt no Sin, ſhould'ſt be touched with the feeling of our Infirmities, and be tempted in all Points like as weare! That thou, who wert the Brightneſs of thy Father's Glory, and the expreſs Image of his Perſon, ſhouldeſt ſubmit to the vileſt and moſt inhuman Treatment of cruel and outrageous Men, and at laſt give up

up thy precious Life a Ranſom upon the Croſs, and there die a moſt painful and ignominious Death, that even thy very Enemies might not periſh, but have everlaſting Life?

O tender and compaſſionate Lover of Souls! how has thy Beauty been disfigured, the Brightneſs of thy Glory clouded, and thy Majeſty debaſed for our Sakes! O may I ever dwell in the Contemplation of this thy Love, and by its mighty Energy be ſo perfectly diſengaged from all other Objects, as to become united unto thee, and tranſformed into thy Likeneſs! But alas! how has the Love of this World ſeized upon and taken Poſſeſſion of my Heart! O my Strength and my Redeemer, interpoſe, I beſeech thee, with the exceeding Power of thy Grace. Root out of my Heart all impure and ſinful Loves, all earthly and carnal Affections, and all inordinate Propenſities to the Things of this World; that being filled with thy Grace, and with a true Senſe of what thou haſt done, and ſuffered for me, I may love thee with my whole Heart, and with all the Powers and Faculties of my

Soul, and manifeſt the Sincerity of that Love, by living in a conſtant Obſervance of thy moſt righteous Laws and Commandments. *Amen.*

IV.

O Lord, my God! make me deeply ſenſible, I earneſtly beſeech thee, that my Sins cannot be pardoned while I continue in the Love and Practice of them; nor thy Grace increaſed in me, ſo long as I reſiſt it: That whilſt I am unholy, I can never be happy; nor be admitted into Heaven until I am made righteous: That my Day of Grace may (and moſt probably will) be ſhortened, if I ſquander it away in gratifying my Luſts; and that if I do not make good Uſe of the preſent Opportunity; if I do not work the Work, which thou haſt given me to do, to-Day, whilſt it is called to-Day, the Night will come ſuddenly upon me, when no Man can work, and then all thoſe Things which belong to my Peace will be for ever hid from my Eyes.

O bleſſed Lord! let theſe momentous Truths be deeply imprinted on my Mind, and powerfully excite in me a ſincere Endeavour

vour after the Attainment of true Holineſs and Goodneſs. Grant that through the Aſſiſtance of thy Grace I may vigorouſly labour after that ſincere Repentance, which thou wilt vouchſafe to accept inſtead of nuſinning Obedience, and that Purity of Heart which qualifies for Bliſs and Glory; and may ſo ſpend my Time of Trial and Probation here, as that at the Cloſe of it I may be ſtrengthened and ſupported with a well-grounded and lively Hope of an eternal Inheritance in that heavenly Kingdom, which thou haſt promiſed to give us, through the Merits and Mediation of our bleſſed Saviour and Redeemer Jeſus Chriſt, the Righteous. *Amen.*

V.

O Lord and Saviour of Mankind; I am fully aſſured, that thou art a Teacher come from God, and haſt ſhewn us the Way that leads to Heaven and Happineſs; and therefore it is my Reſolution, as it is my Duty and my Honour, my Intereſt and my Happineſs, to become thy Diſciple, and carefully to attend to thoſe Divine Truths, which thou haſt taught us; O grant, I

beſeech thee, that I may learn of thee with a ſincere, a meek and humble Heart.

O true Light, and Life of Men! in thee are hidden the Treaſures of Wiſdom and Knowledge, and thou canſt and wilt communicate them unto thy faithful Diſciples, in ſuch Meaſures as thou ſeeſt neceſſary for their Direction and Guidance, their Comfort and Aſſiſtance, during their Pilgrimage in this World, and for preparing them to partake of the Inheritance of the Saints in Light.

Good and gracious art thou, O Lord, and therefore thou wilt not only pity, and pardon penitent and returning Sinners, but thou wilt alſo teach them the Way that they ſhould chooſe. The Meek thou wilt guide in Judgement, the Meek thou wilt teach thy Ways.

O that I had the true and ſincere Diſpoſitions of a Diſciple and a Learner, that I might receive thy divine Inſtructions, the ſincere Milk of thy Word, and grow thereby! Lord, open thou my Eyes, that I may ſee the wondrous Things of thy Law. Remove the Veil of Ignorance and Prejudice

from

from my Underſtanding, that I may diſcern the Beauty, Excellency, and Goodneſs of thy Commandments, and know by my own Experience, that all the Ways of Religion are Ways of Pleaſantneſs, and Paths of Peace.

O bleſſed Saviour! there is nothing I ſo much long for and deſire as to arrive at a perfect Conformity to thy Will, and to be free from the Power and Dominion of my corrupt and ſinful Affections, which will be too ſtrong for me, unleſs thou doſt ſupport and ſtrengthen me.

I know thou haſt invited the weary and heavy-laden to come unto thee, and I aſſuredly believe, that if they do ſo, thou wilt give them reſt; thou wilt bind up the broken-hearted, and give Medicine to the Sick; thou wilt ſtrengthen the feeble-minded, ſupport the weak, and never reject the ſorrowful Sighings of an humble and contrite Sinner.

On thee therefore do I rely for Help and Aſſiſtance, in all my ſpiritual Combats and Trials; on thee do I depend for Support and Strength under my many Weakneſſes and Infirmities: I have had long Experience

ence of thy Goodneſs and am fully ſatisfied thou wilt never leave me, nor forſake me, ſo long as I adhere firmly to thee. O guard me, that I may never wander out of the Way of thy Commandments In all my Conflicts and Trials let me look unto thee, and depend upon thy divine Aſſiſtance. I am conſcious of my own Weakneſs, and am ſenſible how unable I am to contend with Enemies ſo powerful and ſo ſubtile, as the Devil, the World and the Fleſh; but O bleſſed Captain of our Salvation, if thou ſtrengtheneſt me, I can do all things; no Difficulties will be then too great, no Temptations too ſtrong for me to overcome. O do thou enable me then to fight manfully under thy Banner; until I have crucified my old Man, conquered the World, and bruiſed *Satan* under my Feet; that when the time of my Departure is come, I may have good Ground to ſay, I have fought a good Fight, and finiſhed my Courſe, and may joyfully hope to receive that Crown of Righteouſneſs, which thou, the righteous Judge, wilt graciouſly confer on all thy faithful Soldiers and Servants, at the great Day of thy appearing to judge the World. *Amen. Amen.*

A Short

A Short Account of the End, for which the Holy Sacrament was inſtituted.

THE Sacrifice of the Death of Chriſt, is a Bleſſing of ſo ineſtimable a Value to the Sons of Men, that if our bleſſed Saviour had not inſtituted a holy Rite, to be perpetually obſerved by all Chriſtians in Commemoration of his Death and Paſſion; one would think it had been hardly poſſible for any one, who profeſſes to be a Diſciple of the bleſſed Jeſus, to have forgotten that ſtupendous Inſtance of his Love, which he has ſhewn to Mankind, in ſubmitting to a cruel and ignominious Death upon the Croſs: to the End, *That all that believe in him, ſhould not periſh, but have everlaſting Life.* But our Saviour, who knows the Hardneſs of Men's Hearts, and what Danger there would be that the Memory of that great Deliverance, which he wrought for us might be effaced in after Ages, thought fit, out of his infinite Love to Mankind, and in great Condeſcenſion to the Weakneſſes and Infirmities of human Nature, to appoint a holy Feaſt to be kept by all his Diſciples

and

and Followers, as a perpetual Memorial of what he has done and ſuffered for us, and of that great and eternal Sacrifice, which he offered upon the Croſs, as an Expiation and Atonement for the Sins of the whole World.

The general End and Deſign of this holy Inſtitution is expreſſed by our Saviour in theſe Words: *This do in remembrance of me.* We are to do this in Remembrance of our bleſſed Lord and Saviour *Jeſus Chriſt*; in Commemoration of his bitter Death and Paſſion, and of the ineſtimable Benefits, which he hath purchaſed for us thereby. We are with Seriouſneſs and devout Affections to call to Mind and conſider the wonderful Love of *God*, the ſupreme Lord and Father of all, in ſending his own Son, the Son of his eternal Love, to become a Sacrifice and Propitiation for all Sins forſaken and amended. And we are likewiſe to remember and conſider the great Love of Chriſt our Saviour, in ſubmitting willingly to *Death*, even the Death of the *Croſs* to accompliſh this merciful and gracious Deſign. The *eating this Bread, and drinking this Cup*, ſhould

ſhould be a conſtant Remembrancer to our Thoughts, that *God ſo loved the World*, to ſo great a Degree, and in ſuch an amazing and ſtupendous Manner, *that he ſent his Son*, his only, his beloved Son, *into the World, to the End that all, that believe in him, ſhould not periſh, but have everlaſting Life.* And at the ſame Time we ſhould conſider the heinous Nature of Sin; conſider it with the higheſt Indignation, and with ſincere and hearty Reſolutions againſt it. We ſhould look upon *that* with the utmoſt Hatred and Abhorrence, which, in the Wiſdom of the Almighty's Government was the Occaſion of ſuch an Humiliation of the beloved Son of God, that he *became obedient unto Death, even the Death of the Croſs*, in order to expiate, and purchaſe Pardon for it.

But under this general Direction given us by our Lord, *Do this in Remembrance of me*, there are ſeveral Particulars included.

And 1ſt, To do this in Remembrance of Chriſt, ſignifies fixing and imprinting in our Minds, with a more laſting and permanent Impreſſion, the Remembrance of his Death and Paſſion; as an effectual *Motive to univerſal*

verſal Obedience. There can be no ſtronger Argument, to perſuade Men to the Practice of Virtue and Holineſs, than a due Conſideration of the exemplary *Life*, and meritorious *Death* of our bleſſed Saviour. His Life was a complete and perfect Pattern of Religion; and his Death a moſt affectionate Perſuaſive to imitate that Example: and whoſoever frequently and ſeriouſly meditates upon theſe Things, can neither err from the right Way, for want of due Inſtruction; nor faint for want of powerful Motives to proceed in it. For, what Temptation can prevail upon any one to ſin deliberately againſt God, to run into any Acts of Wickedneſs and Impiety, who by Faith continually beholds our Lord ſhedding his moſt precious Blood to redeem him from the Dominion and Puniſhment of that Sin, which he is tempted to commit? What Heart can be ſo obdurate, what Breaſt ſo ungrateful, as to run knowingly and willingly into the Commiſſion of Sin, when he has his dying Saviour habitually before his Eyes, intreating and beſeeching him to avoid thoſe Sins, which were the Cauſe of his cruel and ignominious Death? Now

Now the Means to preſerve theſe Impreſſions freſh upon our Minds, is to partake frequently of the Lord's-Supper. And this we ſhall not fail to do, if we conſider as we ought, that it is a Duty enjoined us by our Lord, not only when *dying*, but when *dying* for our Sakes. And whoſoever in Obedience to his Command does *this* frequently and devoutly, with Underſtanding and Knowledge of what he does, cannot fail of keeping up in his Mind a continual Remembrance of what Chriſt has done and ſuffered for our Sakes.

One great and principal End therefore of the Inſtitution of the Lord's Supper, is to imprint and fix in our Minds, with a more laſting and permanent Impreſſion, the Remembrance of Chriſt's Death and Paſſion; that having always before our Eyes thoſe admirable Inſtances of his unparalelled Love, and being conſtantly reminded of the true End and Deſign of his Sufferings, we may be the more ſtrongly fortified againſt all Temptations, that would ſeduce us to ſin againſt ſo great a Benefactor; and that we may go on the more effectually in the Ways

of his Commandments, who has done and ſuffered for us Things of ſo great, and ſo ineſtimable a Value.

2. *Doing this in Remembrance of Chriſt*, is making ſuch a Commemoration of his Death, as is with all Humility a continual Acknowledgment of its being to Sinners *the only Ground of Hope, and Aſſurance of Pardon. This Cup*, ſaith he, *is the New Teſtament in my Blood, which is ſhed for you and for many for the Remiſſion of Sins*: therefore *do this in Remembrance of me.*

The Sacrament of the Lord's Supper is not itſelf, like Baptiſm, a Rite appointed for the Remiſſion of Sins; but 'tis a *Commemoration* only of that all-ſufficient Sacrifice, which was once offered for an eternal Expiation. Nevertheleſs to thoſe who truly and ſincerely repent and amend, and who humbly and devoutly beg Pardon of God, for their paſt and forſaken Sins, through the Interceſſion of Chriſt; to ſuch Perſons, though there is indeed no *new Sacrifice*, no new *Foundation of Remiſſion*; there is nevertheleſs ſufficient Ground for Hope and Aſſurance of Pardon, in the Merit of that one all-ſufficient Sacrifice once offered for ever. And

ſincere

ſincere Penitents can never with more reaſonable and well grounded Faith, hope to have the Benefit of the Grace and Forgiveneſs, purchaſed once for them by that great Expiation applied to themſelves; than when they are, with true Devotion and with full Purpoſe of Amendment of Life, commemorating their Saviour's Sufferings in that ſolemn Manner, which he himſelf has appointed, who was the Perſon that gave himſelf to be the Reconciliation for us, that through him we might have Acceſs with Confidence to the Throne of Grace. They can never, I ſay, with better and more lively Hope, expreſs their full Truſt and humble Dependence upon God, that he will *freely give* them *all* other *Things*, than at that Time, when they are worthily and devoutly commemorating, according to our Lord's Inſtitution, how *he ſpared not* even *his* own *Son, but delivered him up for us all*. The Blood of Chriſt, is, in the Scripture Language, *a Fountain opened for Sin and for Uncleanneſs*; that is, for Sins repented of, and utterly forſaken: and the Benefit thereof is never more likely to be applied, than when Men, with determined Reſolutions of bet-

ter Obedience, are diſpoſed to become worthy Partakers of theſe holy Myſteries.

3. *Doing this in remembrance of Chriſt*, is *declaring publicly* to the World our Faith in him, and endeavouring to *continue down the* Memory of his Love to *all Generations*. Thus St. *Paul*, 1 *Cor.* xi. 26. ſays, *As oft as ye eat this Bread and drink this Cup, ye do ſhew the Lord's Death till he come.* We here profeſs publicly our Faith in his Death; and declare ſolemnly to the World, that we expect Remiſſion of our Sins, only through the Virtue of his Blood ſhed for us. We commemorate his unſpeakable Love to Mankind; and extol and magnify in our Praiſes thoſe great Acts, which were the Effects of that ineſtimable Love. We rehearſe and proclaim the Benefits he has procured for us; and as much as in us lies, *make known to all Men* the Glory of his Love and Power, *that one Generation may praiſe his Works to another, and declare his mighty Acts; that Men* may *ſpeak of the glorious Honour of his Majeſty, and of his wonderous Works.*

To communicate therefore in Remembrance of Chriſt, is, *to declare publicly*, and keep up amongſt Men the Memory of his Death,

Death, and of the ineſtimable Benefits purchaſed for us thereby: 'Tis to teſtify our firm Belief of the Virtue and Efficacy of that great Sacrifice; and to profeſs ourſelves publicly in the Number of thoſe, who by partaking of the Feaſt inſtituted in Remembrance of the Sacrifice, expect to be made Partakers of the Sacrifice itſelf.

4. To *do this in Remembrance of Chriſt*, implies that with the greateſt *Joy*, and higheſt Expreſſions of *Gratitude*, we return *Thanks* to God for his unſpeakable Mercy in ſending into the World his only Son, for the Redemption of Mankind. Frequent Forms of Praiſe and Thankſgiving upon this Occaſion we meet with in the moſt ancient Chriſtian Writers; and none more affectionate than the following, which we ſtill make uſe of in our Liturgy, *viz. We praiſe thee, we bleſs thee, we worſhip thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty. We give Thanks to thee for thy great Glory; i. e.* for the wonderful *Manifeſtation* of thy Glory and Power, thy Mercy and Goodneſs towards Mankind, in ſending thine own Son to die for our Sins, and to give himſelf a

Ranſom and Propitiation for Sinners.

This Reconciliation of God to penitent Sinners by the Death of his Son, is the higheſt Inſtance of Love and Goodneſs, that was ever ſhewn to Mankind. If therefore we are at all Times bound to return Thanks to God for all his Mercies, for the Mercies of every Day, and of every Hour; with how much greater Earneſtneſs, and ſtronger Affection, ought we to expreſs the ſame thankful Diſpoſition of Mind, when we are commemorating *that* Mercy, which is not only the greateſt of all others, but the Fountain alſo and the Foundation of them all? And how zealous ought we to be of expreſſing our Thankfulneſs to him by ſuitable Obedience; when the Conſideration of the firſt Mercy, that *he ſpared not his own Son, but delivered him up for us all*, gives us Reaſon to hope, that if we behave ourſelves in any Meaſure worthy of ſo great a Salvation, much more *ſhall he with him alſo freely give us all Things?*

It is hardly poſſible, but that he, who duly contemplates the unſpeakable Love of Chriſt, in giving himſelf freely to *bear our Sins himſelf in his own Body on the Tree*, and ſeriouſly meditates on the original and eſſential Goodneſs

neſs of God, which firſt diſpoſed him to this Method of Recovery for us; muſt wiſh, that he had the Tongues of Men and *Angels*, to ſhew forth the Praiſes of him that has thus loved us, and ſent his Son to waſh us from our Sins in his own Blood. O! let us then ſay with the holy Pſalmiſt, *What ſhall I render unto the Lord for all the Benefits that he has done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord. Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name. Praiſe the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thy Sin, and healeth all thine Infirmities; who ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and loving Kindneſs.*

5 *Doing this in Remembrance of Chriſt*, implies in our part a confirming of our Covenant with God, a thankful Acceptance of thoſe Conditions of Pardon he has offered us in the Goſpel, and an acknowledging and renewing our Obligations to obey him. *This Cup*, ſays our Saviour, *is the New Teſtament*, or (as the Word equally ſignifies) *the new Covenant in my Blood.* Now every Covenant, in the Nature of the thing ſuppoſes Conditions to be performed on either Part. God has

has commanded Repentance and Remiſſion of Sins to be preached to all Nations in the Name of Chriſt; and the Condition on his Part of the Covenant, the Remiſſion of Sins, is always ready to be verified; if we fail not on our Part of having worthily repented and reformed our Lives. But if we continue in our Sins, the Commemoration of the Death of Chriſt can do us no Service, where the Effect of his Death itſelf takes no place. The partaking of this *Feaſt* in Remembrance of the *Sacrifice*, can be of no Benefit to us, when we have no Part nor Lot in the *Sacrifice itſelf*. The Sacrament of the Lord's Supper is not properly an *Expiation* of Sin, even to thoſe who *truly repent*; but only a *thankful* Remembrance of that great Atonement, by Virtue of which our Repentance is made acceptable: much leſs can it be of any Efficacy or Power to do away ſuch Sins, as are *never forſaken*. Religion is no way capable of a greater Corruption, nor can any Superſtition be of more deſtructive Conſequence, than to make that Ordinance an eaſy Method of obtaining *perpetual* Pardon of repeated Tranſgreſſions, which in reality was intended to remind

mind us continually, that the Pardon of Sin could not *at all* be obtained, but by the ſhedding the precious Blood of the Son of God.

Vicious Perſons therefore ought to be well aſſured, that there is no external Part whatſoever of religious Worſhip, by which they can receive any Benefit, without the actual Amendment and Reformation of their Lives. The Arguments of Religion are ſtrong and powerful, to invite all Men to Repentance. The gracious Motions of the Spirit of God are ready to aſſiſt and ſtrengthen their ſincere Endeavours; and eſpecially where it finds them with Seriouſneſs attending his holy Ordinances: But their Obedience to *this one* Commandment of Chriſt, muſt be with an Intention of obeying *the reſt*, and not with a Deſign to ſupply that Neglect. He that does this worthily in *Remembrance of Chriſt*, muſt mean to expreſs his Gratitude to God for the Death of his Son, by *ſuch* a Repentance, as the Death of Chriſt has enabled and obliged him, to make perfect. He muſt ſo commemorate the Love of his Saviour, as thereby to excite in himſelf a ſuitable Return of Love to him, that died for him:

and

and our *Love* to Chriſt, the Scripture tells us, *is this*, that *we keep his Commandments*. We muſt *ſhew forth the Lord's Death till he come*, by *ſo* dying *ourſelves* unto Sin, as to declare evidently to the World, that we have a well grounded Hope of being made like him alſo in his *Reſurrection*. We muſt conſider, that when the Blood of Chriſt is ſtiled in the Prophetic Language a *Fountain opened for Sin and for Uncleanneſs*; the Meaning is (as St. *Paul* explains it,) for the Forgiveneſs of Sins that are paſt, not for our Encouragement to continue in them for the time *to come*. We muſt remember that *we are bought with a Price*, and *therefore* muſt *glorify God in our Body and in our Spirit, which are God's; knowing that* we *were redeemed, not with corruptible Things, but with the precious Blood of Chriſt, as of a Lamb without Blemiſh and without Spot*. We muſt with firm and effectual Reſolutions of future Obedience, *offer and preſent ourſelves, our Souls and Bodies, a reaſonable, holy and lively Sacrifice unto God*, as often as we commemorate that great Sacrifice, which was once offered for us in the Death of his Son.

Laſtly, *Doing this in Remembrance of*

Chriſt,

Chriſt, is a Profeſſion of our Communion one with another, and a ſtrong Obligation to mutual Love, Charity and good Will.

One great Part of the Deſign of the Goſpel of Chriſt, was to eſtabliſh a Religion, which as it might teach us how to be *reconciled to God* ſo it might *reconcile* us likewiſe unto *one another*; as it was to oblige us to *love* the Lord our God *with all our Heart*, ſo alſo to *love* our Neighbours *as ourſelves*. *By this*, ſaith our Saviour, *ſhall all Men know, that ye are my Diſciples, if ye have Love one to another.*

And as this great Duty of mutual Love and Charity, is thus inforced upon us by the general Deſign and whole Tenor of the Goſpel; ſo is it ſtill more particularly and moſt ſtrongly by the Example of that unparalleled Inſtance of amazing Love, the Death of Chriſt for our Sakes, which we profeſs to commemorate, as often as we communicate at his Holy Table: Where it is not poſſible for us to approach with Hearts duly ſenſible of, and worthily affected with the Greatneſs of the Love of Chriſt towards us; but it muſt at the ſame time excite in us a Diſpoſition to imitate him, according

cording to the Proportion of our Abilities; and to expreſs our Gratitude to *him* by following that Example of loving and doing good to our Brethren, which he has in ſo eminent a Manner ſet before us. Our Lord, in that laſt and moſt affectionate Diſcourſe, which he made to his Diſciples a little before his Death, at the Time of his inſtituting the Sacrament of the Lord's Supper, inſiſts upon this, as the Thing of all others the moſt acceptable to him, and moſt deſired by him: *This is my Commandment, that ye love one another as I have loved you.* To love our Neighbour as ourſelves, and to do every Thing that is in our Power reaſonably, for his Benefit and Advantage, is the true Spirit of Chriſtianity: By *this* we are to judge of ourſelves, whether we be truly and indeed the Diſciples of Chriſt, and have made any conſiderable Progreſs and Improvement in his Religion. And by *this* we are more eſpecially to examine ourſelves, whether we be duly qualified to be made worthy Partakers of his Body and Blood, who died for this End, that as he might reconcile us to God, ſo he might alſo reconcile us to *each other*.

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THE END.